Volume XV Chicago, Ill., May, 1938 Number 2

The Liberalist

MEMORIAL DAY

God, I am traveling out to death's sea,
I, who exulted in sunshine and laughter,
Thought not of dying—death is such a waste of me!
Grant me one comfort; leave not the hereafter
Of mankind to war as though I had died not—
I, who in battle, my comrade's arm linking,
Shouted and sang—life in my pulses hot
Throbbing and dancing! Let not my sinking
In dark be for naught, my death a vain thing!
God, let me know it the end of man's fever.
Make my last breath a bugle call, carrying
Peace o'er the valleys and cold hills forever.

—John Galsworthy.

Published monthly by

The Peoples Church

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume XV Chicago, Ill., May, 1938 Number 2

MEDITATION

"Infinite and divine Heart, we lift our faces toward Thy eternal habitation and we elevate our hearts into Thy presence. We are grateful for the beauty of this morning, for the glory and the depth of the sky, for the sense of infinity which we feel when we look up to that inverted bowl of blue, grateful for the laughter of the little children which we saw playing this morning on the sands by the water, grateful for the message of flowers and the beauty of their little hearts as they break forth to greet the gladness of this day, grateful for all this, but if alone we had these things we could not be happy ourselves, we want to transfer some of the blue of the sky into someone's life whose sky is clouded and dark, we want to send some of the laughter from the hearts of the children to some older hearts that have not known laughter for a long time because some child perhaps has brought pain and sorrow. We would transfer some of that laughter to their hearts and some of the glory and the beauty that bedecks the face of the flowers, we would send to the faces that are saddened and wrinkled and pained by the agonies and tragedies of life. Might there be a way, and might we find it, by which we can be the instrument, and our service, which we have planned with such care and with such unity, to become such inspiration to just those hearts. Might nothing stand in the way, might there be no barrier, no mountains, no pain, no disappointment, no sorrow, clear the way to every heart listening and here, break the bonds that anchor us to the miseries of earth, shatter the chains which bind; bring health and happiness and good will and love to all people of every color, and creed. For the moment might all of us walk up together in the garden of Thy love where there is no hate and no prejudice, no jealousy, no envy, just sunlight and song and laughter and beauty. Bathe our souls in that beauty is our prayer. And we pray in the memory of one who spent his life, and who gave his life that such beauty never die."

"YOUR RIGHT TO HAPPINESS"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, May 1, 1938.

"Very few people would deny that happiness is one of the major objectives of life. A great many of the better philosophers down through the ages have held that that is not true, that being happy is not one of the major, nor the objective of life. One of the great minds to hold that as a thesis was Socrates. Socrates did not believe, neither did he teach, that it was the main objective of life for anybody to be merely happy. I am not going to equivocate on whether happiness is the main objective of life or not, the mere fact that it occupies such a universal ambition in the hearts and minds of the vast majority of people, I think, is in itself sufficient evidence that it constitutes, for many people, the real objective of their existence. And so this morning, I wanted to think with you about this subject of happiness from a little different approach.

That happiness is an objective, of course, is universally accepted, but that happiness is a **RIGHT** is quite another matter. I am not going to spend any time upon the first proposition, whether it is an objective or not—I mean, from a philosophical point of view—that it universally exists cannot be denied, of course, but what about happiness being a right? What is this thing that we mean when I say 'Your right to happiness?' That presents the problem in an entirely different concept. What is a right? What do we mean when we say that we have 'certain rights?' What does that word signify to each of us? As we face the problem of life we see evidences of how people manifest their understanding of what constitutes their rights in almost every hour of experience. You dont have to conjecture very much about what people consider their rights if you infringe a little bit on what they think constitutes their rights. People will let you know what their rights are, and they will let you know it very quickly. Step into a crowded elevator and see what happens! Go into a restaurant and see someone served that came after you did and you will see what some people think constitutes their rights, or have some little discourtesy extended to you somewhere where you feel that you are perfectly within your rights, and there is something deep down inside of you that just wakes and responds. Of course, the rapidity and velocity by which the response takes place depends very much upon your organic temperament. There are some that are much quicker than others, and there are some races that can respond much more but these are temperamental influences and have nothing to do with the volition of an individual's concern.

What about your rights? Where do we get them? How are they conferred? What do I mean when I say 'Your right to happiness?' Well, now a right, as I see it, and there may be a wide variety of interpretations and theories about it, but a right as I see it is that which is conferred upon an individual by the constituent nature of things to themselves. It is not superimposed, it is something which is evolved out of a condition, and a person has rights which are conferred upon him by the very nature of the universe itself, and, of course, the social aspect of the performance of these rights is one which is taken into consideration in the formulation of governmental policies and economic and industrial theories, but when we speak about the right of a person's happiness, we mean something that is yours; no

one gave it to you, it was not presented by the State, it was not conferred upon you by a religion, but just as you are a part, an identity, of the universe, you partake with that universe in certain inalienable rights. These are a matter of identification with you, they are yours, and when anyone seeks to interfere with them, to destroy them, or to take them away from you, then they are violating a fundamental natural law which operates in the relationship between you and the universe of which you are a part. Now, accepting that point of view, is happiness such a right? Have I a right to develop a sense of poise, a sense of values, an inner contentment of the spirit, a sense of mastery and complete control, a sense of adjustment without which there is no happiness, a sense of conformity to standards socially important, without which there is no happiness? Have I the right, as an inherent part of the structure of my personality, to these things, and what should be my position if somebody tries to take them away from me, if somebody creates an industrial order by which I could never find peace of mind because of the insecurity and uncertainty raising havoc with my life, or somebody creates a condition of government whereby my sense of individual significance is so completely amalgamated in some form of regimented expression that I have no awareness of my own individual identity, or my individual importance without which there can be no happiness? Happiness is a resultant of complete mastery of the body, the soul, the mind. The truly happy person is the person aware, alert and masterly. There is no happiness in weakness; there is no happiness in compromise; there is no happiness in cheapness; there is no happiness in vulgarity; there is no happiness in the shoddy relationships of life; happiness is always a resultant. We never start with happiness, we achieve happiness. Happiness is not a gift imposed on us, happiness is something which we ourselves master, sometimes over long periods of years before we come to that quiet contentment of body, soul, and spirit without which there can be no happiness at all.

We have had a very enriched literature of happiness, a great many superior minds of unimpeachable creativeness have spoken to us of this faculty of happiness. It has never been a major motif in literature, and some of the great literature of the world has not had to do with happiness as an inspiration or theme at all, but ask a poet when he was the happiest, and what will the poet tell you? He was the happiest in writing those poems that gave to his own inner creative genius a paramount sense of well-being. Ask the essayist, ask the dramatist, ask the musician, ask the businessman, ask the laborer, ask the housewife, ask anybody 'When were you the happiest?' That was not when somebody suddenly gave you a lot of money; there is a momentary flash of happiness—I have never had the experience — when somebody wills you 50 or 100 thousand dollars, or a rich uncle leaves you a half million, there are quite a few minutes that might constitute a sense of happiness but it is not happiness at all. But when are we the happiest? We are the happiest when there is a complete emotional experience of well-being, no one is ever any happier than when they can say "All is well"—that is happiness!

Now, of course, that is a great objective, but there is not one of us, including the preacher of the morning, or the person who sits in the pew, that can always say 'All is well.' Each of us have had moments, days, weeks and sometimes years when we knew that all was not well, and no matter how much money we had, of what our social position might be in society, or no matter how secure we were, how we felt secure,

all was not well, and there is no happiness, no matter what these external things seem, until all is well.

Now, you have a right to that. Every individual here has a right to the allness of well-being. It is not your 'right' to be ill; that is not a right; it is not a 'right' to be unhappy, miserable, worried and anxious, harassed and concerned, that is not a right, you have no 'right' to that sort of thing, the right involved is the right to happiness, that is your right, and if you are not happy it it because something is disturbing your sense of well-being, something is in the way. The right is not impaired, nobody can take a right away from you permanently. There may be momentary violation, but they are only momentary, the right cannot be disturbed, something else is in the way.

Now, what are some of the things that stand in the way of our sense of well-being? One of the greatest books, one of the most interesting books on the whole subject of happiness is a comparatively modern book. I say 'modern'—it is probably more than a quarter of a century old, but 25 years these days is not considered old compared to the 70 or 100 million years of the world, 25 years is not even a tick of a watch, so we can easily call that modern. How many of you remember Newell Dwight Hillis? I remember Doctor Hillis very well. When I was a lad, every time I came to Chicago I went to hear him preach. He had a great tragedy and a deep, deep tragedy in the latter years of his life, particularly when he became the victim of that vicious propaganda inspired by the Department of Propaganda of the Allies during the War, and he believed everything that they told him about Canadian soldiers being crucified on the barn doors in France, and all that sort of thing that had to do with the Belgian atrocities, all of which has been repudiated since as never having had any reality at all and which we are beginning to see clearly. The latter years of Dr. Hillis' life had become imbued with that idea, and, of course, the bitterness which came from those lips from which inspiration had dropped for so many years in that great pulpit of Henry Ward Beecher in the Plymouth Congregational Church of Brooklyn, New York, cast rather of a shadow upon the last years of his life, and one who gave a prophesy as one of the great giants of the pulpit, passed out of life with that cloud upon him. Well, Dr. Hillis, at his best, was one of the great preachers of America, and last week I had the pleasure of meeting his daughter, Marjorie Hillis who wrote 'Live Alone and Like It.' I had known her years ago and had not seen her for many years, but Marjorie Hillis who stirred the nations with her book, reminded me of the Canadian who said that Marjorie Hillis had written the book, 'Live Alone and Like It' but it should have been called 'Live Alone and Look It.' I thought that was rather of a good answer to some of the things which the book says. I said to her, 'Miss Hillis, do you ever read any of your father's early books?' And she replied, 'No, I have never really thought of my father's books as possessing any lasting value.' There is one of his books I said, which I wish you would read again called 'The Quest of Happiness.'

Now, a great many of our modern psychologists in the field of the study of personality have written about happiness. Professor Seabury, one of the greatest, has recently given us a book on Happiness, and a great many of the psychologists approach the question on the basis of its psychological character, and they say very much about the psychological aspect of the problem of human happiness. Doctor Hillis did not do that. I read the opening chapter of his book a few days ago, 'The Quest of Happi-

ness' and the response and the reaction which I felt to the treatment of happiness from a more comprehensive point of view was one which I think we need, particularly now, when so many people are attempting, through formulas and through a certain technique, to develop happiness, and they are losing sight, by obeying some of these more technical formulas of being personally happy, of the great spiritual treatment of what constitutes happiness.

Now, immediately, let us recognize that there are two important factors that face us all. No person can really be happy from those points of view perhaps who does not experience robust, vital, dynamic health, and yet, is that universally true? Of course, it is not. Some perfectly healthy people whom I know are so healthy that they irritate you by their buoyancy. You know, there are people who are so dynamically healthy that they are irritating. I much prefer occasionally to meet somebody who can have a little complaint once in a while, it sort of makes them human. I have met, and so have you, a great many people who never knew what it was to be tired, who never had a headache, who always knew what it was to be in perfect health, and I have known some of them to be unhappy, and I have known lots of people just the opposite. I know a women in my little home town in Linden, Michigan, that was in bed 22 years, 22 years of her life, with her legs drawn up under her back, in bed, and that woman was a ray of sunshine to everybody who ever visited her room. Now, perfect health does not always mean happiness, but the manner in which that woman radiated the glow of the inner happiness, where only true happiness abides, overcame the physical difficulties. Robert Louis Stevenson was an example. What about Helen Keller? What about myriads and myriads and myriads of people whom I know, and you know, what about those two lads stricken with tuberculosis over there in New York City that finally were compelled to seek a higher altitude and went to the Sanatorium at Saranac Lake, and while they were fighting their way back —one of them lost the battle — both of them conceived the idea from Charles Dickens' 'The Chimes' and who was Trotty Beck? Do you remember your Dickens? Trotty Beck was a humble, peculiarly interesting sort of a man, almost a ne'er do well, you remember, but he made it his business to be an errand boy of helpfulness, a conveyor of messages of happiness all over the town, and everybody loved him, and these two boys conceived the idea of clipping, and having sent to them, little stories, little episodes, incidents, experiences of life, whereby they could assemble them into one pamphlet and distribute these pamphlets to everybody who was ill and unhappy, and the "Trotty Beck Pamphlets" were born, and since 1916, 22 years ago, these pamphlets, one of which I hold in my hand in pulpit this morning, has been broadcast to the bedridden people of the nation, and if you know someone ill or unhappy that would like to have one of these Trotty Beck pamphlets, or Trotty Beck messages, as these two boys call them, send to Saranac Lake, New York, and they will send them to you. Those boys used the opportunity of tuberculosis to become messengers of encouragement to other people, and they are just filled with interesting things. I read one just before I came to church this morning, one of the funniest things I ever read in my life, and I am not sick that I know of, and I don't think I have tuberculosis, at any rate I don't think that you would think so, if you saw me. I read one of these things this morning and I laughed out loud, and you would laugh out loud too. 'Aunt Matilda and Uncle Gilbert, they were brother and sister, and were quite elder-

ly, and they lived together. Uncle Gilbert was rather absent-minded and he sat up one night trying to remember what it was he was supposed to do. It became eleven o'clock, and he could not think of it; it became twelve o'clock and he could not think of it; it became one o'clock and he could not think of it, and there he sat, and all at once it occurred to him and he said: 'Sister, I have thought of it! I have thought of it! I was to go to bed early.' Well, I cannot think of anything funnier. I see one or two that I will explain that to after the service this morning. But I cannot think of any greater happiness in the world, under those conditions, than conveying that sort of thing to other people.

There are just four things that I want to mention, and mention briefly, as basic in this matter of happiness. The first thing is, of course, health is necessary. Health is a right. Of course it is more than a right, it is also a duty, it is our duty to be as well as we can be. We owe that to society; we owe it to our family; we owe it to ourselves. Health is a duty, but it is also a right. Health is only the result of complete functional synchronization. There is no more healthy person in the world than the person who is not conscious of having any body at all. An individual who does not know they have a heart, lungs, kidneys, eyes, brains, an individual unaware, is the perfect individual. Complete synchronization means ease. Disintegration means dis-ease, and dis-ease comes from two words 'dis' and the Latin prefix meaning 'not' and 'ease.' A person diseased is also an idividual 'not-at-ease', and health means ease, ill health, disease, and most ill health is the result of broken associations between the various and important functions of the human body, wrong mental habits, wrong eating habits, wrong sleeping habits. Men and women do not suddenly become ill, you are not suddenly overtaken. There may be an external manifestation that registers quickly, but in that body of yours there are long years of tell-tale evidences, and the really healthy person is the person so concerned with maintaining this synchronization of their body that they obey all proper health habits, for death should always come perfectly naturally, and there is no more pleasant death than the death of maturity which comes when the physical body as an entire body just goes to sleep, when lungs wear out with the heart, the heart with the kidneys, the brain with the vision, and hearing, sight, sense, everything gradually dissolves into the higher immortality in the release of the human spirit, that is natural, that is the way people should die, and it is the only way people should die. Our economic and industrial situation is creating such a reaction, such a nervous condition to a part of our people that our hearts are snapping, our brains are going, our nervous vitality is being depleted, constant anxiety, worry, moral conditions all hurly-burly in human life destroys parts of our bodies before other parts and we become a race of people diseased and unhappy, and the relationship between an economic order where the body could have the proper nourishment, and the soul could have the proper inspiration would be one of the great achievements for happiness in our generation.

Now, I am aware of these things, but there are four things which I suggest. First: Let us grant the premise that you are unhappy, that you are worried, you are anxious, you are physically infirm or impaired, trouble has come, death has come, you are unhappy. Very well, what is the first thing to do. The very first thing, before you do anything else, is to obey the oldest mandate in all the philosophy of human life —"KNOW THYSELF THOROUGHLY FIRST." That means a complete physical examination by

the best diagnostician available—first. That's first. Know Thyself, know thy body, know thy mind, make tests of your responses, put thyself under the microscope of thyself first before you do another thing, if you want to be happy. Don't let anything prevent it. After you have done that, the second step: "Be Thyself, know thyself, be thyself.' The world is smashing up in myriads of places with people who have not learned the result of that basic integrity of being who you are. The world is full of actors and actresses. Many women trying to be somebody else. Men and women being hypocrites, men and women attempting, in the vernacular of what we call 'putting on airs' — nothing breaks up a personality more than being untrue to yourself. Don't do that it is in the way, be yourself, your true self, and be that self under all conditions and you will find creeping into yourself a sense of poise and a sense of peace. You will have a sense of mastery, you are **you**, and nobody else.

The third thing, after you know yourself, after you become yourself, then **believe** in yourself. BELIEVE IN YOURSELF. Don't believe anything more or less. When you have analysed the reasons for your unhappiness, for your despair, for your conflict, when you have discovered your body, and I have known people to live 50 years and never discover their bodies, never knew themselves, and after you have become yourself, then keep believing in yourself. **NO ONE, NOWHERE, AT NO TIME, IS EVER A COMPLETE FAILURE UNTIL THEY ADMIT IT THEMSELVES.** Don't you care what the world says, nor the neighbors, nor Mrs. Jones next door, nor somebody across the street, nor the scandal-mongers! Don't you let them wreck your confidence, believe in yourself, and no individual is a failure, I repeat, as long as they do. Don't be defeated by forces which you can defeat. Be yourself, know yourself, believe in yourself, and the fourth and final rule, BELIEVE IN OTHERS, respect others, have confidence in them, believe in them.

These four things will start you off on the way to happiness —your right. How do I know? Ah, how do I know? I have tried them and THEY WORK!"

THE FOLLOWING MEMBERS WERE PUBLICLY WELCOMED INTO THE CHURCH EASTER SUNDAY

•

Mr. and Mrs. R. S. Anderson,
3816 S. Grove, Berwyn
Mrs. Lee Bacon,
4806 Hazel Ave.
Mr. D. M. Barringer,
404 S. Ashland Ave.
Mrs. Nick Bove,
1448 Hollywood Ave.
Mr. George Bryant,
4637 Malden St.
Miss Katherine Burdick,
1654 Farragut Ave.
Mrs. May Cameron,
825 Leland Ave.
Mrs. Don M. Campbell,
2003 Fargo Ave. (from 1st Baptist Church, Lincoln, Nebraska.)
Miss Shirlee Carman,
2322 Commonwealth Ave. (from Lake View Presbyterian Church)
Mrs. H. F. Chase,
1250 Argyle St.
Mr. Jos. F. Christopher,
936 Irving Park Blvd.
Mr. and Mrs. Walter Cleave,
303 17th St., Wilmette, Ill.
Mrs. R. Colwill,
2148 Berteau Ave. (from 1st Presbyterian Church, Ozark, Ark.)
Mr. and Mrs. L. H. Dall,
7403 N. Damen Ave.
Miss Helen L. Dewey,
20 E. Delaware Place
Miss Josephine G. Dewey,
20 E. Delaware Place
Mr. and Mrs. Paul DeWindt,
110 S. 21st Ave., Maywood, Ill.
Miss Lois Colene Edgarton,
3114 Home Ave., Berwyn, Ill.
Mr. & Mrs. Walter W. Eggleston,
1845 W. Adams St. (from Calvary Presbyterian Church).
Mr. David Ettleson,
4857 N. Washtenaw Ave.
Miss Marjorie Foreman,
4857 Wellington Ave.
Mr. and Mrs. J. A. Goode,
4019 Monroe St.
Mrs. Minnie C. Hackney,
4872 N. Paulina St.
Mr. Ludwig Haitz,
3809 N. Claremont Ave.
Mr. and Mrs. Alvin Hansen,
208 Willow St.
Mr. and Mrs. George Hibbard,
Ely, Minn., (Hibbard's Lodge)
Mrs. Elsie Hoffstadt,
1446 Faragut Ave.
Miss Mathilde Hoffstadt,
1446 Faragut Ave.
Mrs. Emma Jansky,
1757 W. 51st St. (from St. Cyril Catholic Church).
Mr. and Mrs. Arthur Johnson,
3321 N. Hamilton Ave.
Mr. Philip Jorgensen,
930 Montrose Ave.
Mr. Robert Kline,
115 College Ave., Dixon, Ill.
Philip Koehler,
5236 W. Tyler Ave.
Miss Rose C. Lang,
4070 Sheridan Road
Miss M. Jane Lecy,
1457 Foster Ave.
Miss Lucy Lemmon,
5016 Winthrop Ave.
Mr. Chas. T. Lipkoske,
1935 Scoville Ave., Berwyn, Ill.
Mrs. Josephine Luschnat,
5052 N. Ashland Ave. (from 3rd Unitarian Church).
Mrs. Donald MacKenzie,
7652 Kingston Ave.
Mrs. Mildred Moran,
5350 Montrose Ave.
Mrs. Cecilia Murphy,
1260 Winnemac Ave.
Mr. and Mrs. William Palo,
4451 N. Winchester Ave.
Mr. Clarence Palo,
4451 N. Winchester Ave.
Mr. Raymond Palo,
4451 N. Winchester Ave.
Mr. Alfred Palo,
4451 N. Winchester Ave.
Mr. Douglas Palo,
4451 N. Winchester Ave.
Miss Pauline A. Paulsen,
3508 Diversey Ave.
Miss Olgo Petrovich,
855 Chalmers Place
Mr. and Mrs. E. L. Prather,
4454 N. Winchester Ave.
Miss Caryl Reinhardt,
2223 N. Neva St.
Mrs. Rachel M. Renier,
110 S. 21st Ave., Maywood, Ill.
Mr. and Mrs. E. Schalk,
3053 N. Drake Ave.

Miss Minaerva Smith,
7602 Kingston Ave.
Dr. and Mrs. Robert H. Somermeyer, 533 S. Humphrey Ave., Oak Park, Ill.
Miss Anna M. Stone,
Hotels Evanshire, Evanston, Ill.
Miss Pearl Taylor,
4857 Wellington Ave.
Mrs. W. Thannum,
5109 Wilson Ave.
Mrs. Adale Thoman,
4608 Hazel Ave.
Mr. Wm. Thoresen,
6742 S. State St.
Mr. and Mrs. Jacob Tolk,
1032 Leland Ave.
Mrs. M. H. Tomkins,
1142 Oak Ave., Evanston, Ill. (from Ravenswood M. E. Church).
Mr. George H. Tomkins,
1142 Oak Ave., Evanston, Ill. (from Ravenswood M. E. Church).
Mr. Wm. J. Tomkins,
1142 Oak Ave., Evanston, Ill. (from Ravenswood M. E. Church).
Miss Cathryne Trapp,
1445 Oakdale Ave.
Miss May Vanstrom,
1610 Lunt Ave.
Miss Kaye L. Vehvila,
834 Montrose Ave.
Mrs. Fannie Brett Wescott,
4541 Malden Ave. (from 1st Unitarian Church).
Mr. and Mrs. Herman P. Westphal, 2952 N. Mango Ave.
Mr. and Mrs. Ernest White,
4437 Wrightwood Ave.
Mrs. Wm. A. Wilde,
6135 Rhodes Ave.
Mr. and Mrs. Anton E. Zeman,
2145 Fletcher Street.
Miss Florence Haeger,
3827 N. Kimball Ave. (from Evangelical Lutheran Church).
Miss Dorothy Trksak,
4542 N. Kilpatrick Ave.
Mrs. Paul Trksak,
4542 N. Kilpatrick Ave.
Mrs. J. Holly,
4056 Monitor Ave.
Mrs. Ella Nicholas Emblem,
5052 N. Ashland Ave.
Miss Evelyn Messenger,
915 Irving Park Blvd.
Miss Burnette Beam,
1569 N. Hoyne Ave.
Mr. Hans T. Kramer,
2130 Agatite Ave.
Miss Phyllis Henry,
5349 Hazel Ave.

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THE FOLLOWING CHILDREN WERE DEDICATED EASTER AFTERNOON

•

Clark Bradley Christiansen, Barbara June Reeves, daughter of Mr. and Mrs. George Reeves.
Robin Alexis Getzoff, son of Mr. Harold Getzoff.
Jeanine Kay Harwood, daughter of Mr. and Mrs. Donald Harwood.
William Robert Tiedt, son of Mr. Mrs. and Mrs. Lawrence Tiedt.
Judith Lorraine Peterson, daughter of Mr. and Mrs. Sidney Peterson.
Richard Dale Hengl, son of Mr. and Mrs. Albert Hengl.
Robert Arthur Jones, son of Mr. and Mrs. George Jones
Robert James Steinhauser, son of Mr. and Mrs. Rudolph John Steinhauser.
Lois Joan Roehling, daughter of Mr. and Mrs. Edwin Roehling.

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DOCTOR BRADLEY KEPT THE FOLLOWING ENGAGEMENTS DURING THE MONTH OF APRIL

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1—Address. I.W.L.A. Banquet. Huntington,, Ind.
3—Two Services. Peoples Church.
4—Address. 1st District, Illinois Federation of Women's Clubs.
4—Address. McGill luncheon.
4—Address. Lincoln Congregational Church.
5—Address. Anderson, Ind.
6—Book lecture. Peoples Church.
7—Address. 15th District Federation of Women's Clubs, Galesburg, Ill.
8—Board Meeting. Peoples Church.
10—Two Services. Peoples Church.

10—Radio Broadcast. Longenes-Wittnauer Hour. W.B.B.M.
11—Lenten Service of Peoples Church. Erlanger Theatre.
11—Service. Peoples Church.
12—Lenten Service. Erlanger.
12—Evening Service. Peoples Church.
13—Lenten Service Erlanger Theatre.
13—Evening service. Peoples Church.
15—Lenten Service. Erlanger Theatre.
15—Evening Service. Peoples Church.
17—Four services. Peoples Church.
17—Radio broadcast. Longines-Wittnauer Program. W.B.B.M.
18—Linden, Mich.
19—Address. Flint Presbytery. Flint, Mich.
20—Linden Mich.
22—Address. Annual Convention. I.W.L.A.
22—Address. Annual Banquet. I.W.L.A.
24—Two Services. People Church.
24—Radio Broadcast. Longines-Wittnauer Program. WBBM.
25—Address. 25th Annual Luncheon. Woman's Club of the Peoples Church.
26—Monticello, Ind.
27—Monticello, Ind.
28—Monticello, Ind.
29—Address. Business Men's Club, Monticello, Ind.
29—Address. I.W.L.A. Banquet. Delphi, Ind.

• • •

FUNERALS

2—Louise Marie Boldt Arndt. Interment, Graceland.
8—E. Horsman. Interment, Forest Home.
8—Virgil H. Harbaugh. Interment, Forest Home.
11—Mrs. Wilhelmina Van Wanroy.
13—Mrs. Fannie A. Olsen. Interment, Elmwood Park.
23—Carl Sandell. Interment, Memorial Park.

WEDDINGS

16—Lowell W. Norin and Gladys Freeman.
16—Hubert Francis Sammons and Marion L. Steiner.
17—Joseph Stumpf and Louise Robinson.
17—Dudley W. Steen and Bodil E. Yarian.
23—Fred Saxine and Eleanor Dugan.
23—Bernard E. Lindquist and Lorraine L. Shaak.
30—Lloyd B. Clark and Marie A. Hammond.
30—Gordon L. Davidson and Mary Virginia Plumley.

• • •

THE YOUNG PEOPLES CLUB

Probably the most important news item for the Young People's Club is this— One of our most valuable members and an ardent loyal worker in the Church, Gordon Davidson, was married in the Church by Dr. Preston Bradley, Saturday April 30th at 4:00 o'clock. The bride was Miss Virginia Plumley of Freeport, Ill.

Gowned in white satin, wearing a veil attached to a dainty cap of point lace, and carrying calla lilies she was a most beautiful and ideal bride.

The Club joins their many friends in wishing them the best of luck and continued happiness. Gordon is also a member of the Ushers Club and The Uptown Players.

Bob Stippee is the newest recruit to be added to the rolls of the Young People's Club. He had a part in the recent Uptown Players play "The Night of January 16th", and is also in the caste of their play to be presented May 19 th and 20th at the Goodman Theatre. Members of the Club plan to attend the play in a body.

The Annual May Dance was held by the Club at the North End Woman's Club, May 14th. A very enjoyable evening and a good number present.

Dr. Bradley addressed the Young Peoples regular monthly Forum, Sunday afternoon, May 15th at five o'clock, in Channing Hall. There was a good crowd and a very interesting time.

A good many of the members of The Young Peoples Club plan to attend the Dunes Conference to be held the week-end of June 11th at Bridgeman, Mich.

Plans are being made for various summer activities.

W. H. P.

• • •

TWENTY-FIFTH ANNIVERSARY OF THE WOMAN'S CLUB

•

The twenty-fifth anniversary of The Woman's Club of The Peoples Church was celebrated Monday, April 25th at a luncheon at the Edgewater Beach Hotel. The Michigan Room was well filled with smiling faces and warm greetings expressed on all sides as members of earlier days were received by the present day members. All the tables were decorated with pink roses and tall pink candles, and the speakers table held a large centerpiece of spring flowers.

Mrs. Pape, retiring president presided, and gave a gracious welcome to members and guests. The program was opened by Mrs. Wilson, Music Chairman, presenting Mr. Nicholas Zaichenko, who sang a group of songs, captivating his audience by charm of personality as well as his magnificent voice. Mr. Zaichenko is better known to the public perhaps by his stage name, John Charles Gilbert. He is well remembered as the leading man in "Blossom Time." Guests of honor were Mrs. Chas. S. Clark, president of the Conference of Club Presidents and Mrs. F. W. Blankley, president of Ninth District. Mrs. E. J. Lehman president of Illinois Federation was to have been a guest of honor also, but word was received that morning that she was ill. Dr. and Mrs. Bradley were included in the honor guests, as were the past presidents, and the Board of Trustees of The Peoples Church. Mr. Walter H. Hermsdorf, president of the board represented the Trustees and in a very fine speech expressed their congratulations and appreciation. Mrs. Clark and Mrs. Blankley made congratulatory remarks, and Mrs. Hermsdorf, Mrs. Reynolds and Mrs. Roberts all past presidents, made short addresses regarding their individual administrations. Mrs. French who is also a past president, could not attend the Anniversary Celebration on account of illness, and Mrs. Fuchs now residing in Milwaukee sent regrets that she could not attend. Mrs. Bradley, Honorary President and Club Historian read a paper she had prepared on the founding of the Club and its early history, telling of many worthwhile things accomplished during those early years, and of various interesting incidents. Speaking specially of Mrs. Geo. Lomax who organized the Club in 1913, and of Mrs. P. E. Goold, who followed Mrs. Lomax in the president's chair. Both these ladies passed on a number of years ago.

Dr. Bradley gave the main address, speaking with a depth of feeling of his appreciation for all The Woman's Club meant to him and to the Church, down through the years, in war times and years of depression as well as the better and happier years. He said, in closing, that in another twenty-five years none of us might be here, but those who would be carrying on would have a fine heritage to look back upon and to live up to.

At the close of Dr. Bradley's address Mrs. Hermsdorf presented a beautiful marine painting to Mrs. Pape, the gift of the Club in appreciation of her administration. After expressing her thanks for the gift Mrs. Pape with appropriate remarks handed the gavel to Mrs. Elmer Peirce the newly elected president. In accepting the gavel of office Mrs. Peirce gave the following address:

"Our club, like our church, is entering a new quarter of a century of what we hope will be increased usefulness and even, greater enjoyment. To this end, we need the co-operation of every woman who has ever been a member of the club and all other women in the Church.

We intend to present programs varied enough to prove attractive and worthwhile to any woman; and we are happy to announce that these club programs will be right in our own church building, too. Therefore all women interested are invited to get in touch with Mrs. William L. Fowler 6740 Bosworth Ave., Rogers Park 1466, Membership Chairman, that your name may appear in our club yearbook; it will be a book that you will be proud to own.

In a world distracted by feuds, biases, cross purposes and divisions of every sort wherein even people of good will become confused; those of us who have the privilege of membership in a club and Church like ours, both of which exercise goodwill, fellowship and room for growth, should rejoice that we are so privileged. But in rejoicing we must remember that to keep our "Club garden" growing, that we may reflect the dignity of our Church, everyone must co-operate and continue and increase their support. The Beauty of Friendship thrives and blooms when working with others for a common worthwhile purpose; it is in such companionship that one realizes the depth and breadth of what friendship can be.

A verse of Edwin Markham's says:

There is a destiny that makes us
brothers
None goes his way alone.
All that we send into the life of
others
Comes back into our own.

And as St. Paul says: "Let us, therefore, follow after the things which make for peace and things wherewith one may edify another."

If you are tired of other clubs, or activities, investigate the future plans of this club; a club which all the women of the Church should belong to. You will find our plans interesting. Or, if you are lonesome, bored, or in need of a change of activity, we will find a "cure" for you, and a beautiful one, too. We need you—and you need us!

THE LIBERALIST

Every month for the past 14 years we have published this little magazine. Each issue has contained a sermon as delivered from our pulpit and stenographically reported. Dr. Bradley uses no sermon notes and these published sermons are the only record of his message. Other articles by him and Mrs. Bradley appear as time permits. Altogether the magazine is well worth the one dollar a year for which it is mailed to any address anywhere. The cost of mailing is deducted from the annual subscription and the small balance goes directly into the church treasury to assist in the work of liberal religion. The advertisers make the magazine possible and we hope every subscriber will mention the appreciation whenever the opportunity is afforded. If you are already a subscriber why not subscribe for an out of town friend?

The magazine now goes in to most of the States, England, Ireland, Scotland, Australia, Denmark, Norway, Sweden and Canada. Why not help by renewing your subscription when it expires sending in a subscription to be sent to a friend. By an annual subscription the price of the sermons is reduced below ten cents each. Kindly send a dollar to the the subscription manager, May H. Harrison, Peoples Church, 941 Lawrence Avenue, Chicago, Ill.

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